

NOTICE—REMOVAL.  
LISHMENT, &c.  
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about fifty feet by forty—well  
a very spacious entrance, in  
and most approved style, with  
for the most adorningsome display  
Merchandise. A room like  
Stationary Prints, Eng-  
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part of the subscribers to man-  
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portion to their desire to  
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Business will hereafter be  
DOYLE & DRAKE. Lib-  
made on goods consigned for  
soom as consistent with the  
of Furniture, Groceries, &c.  
and very thankfully re-  
JAMES E. COLEY,  
SAMUEL G. DRAKE.

ND HER CHILDREN,  
Massachusetts Sabbath School  
Spository, Baptist Church, Fed-  
CONSTRUCTION, or the His-  
tory. By W. M'GAVIN,  
ed by the Publishing Com-  
the Union, and for sale at  
ALESTINE, for the use of  
&c. and an extensive assort-  
School Libraries, embracing  
the necessary Books, Tickets,  
Schools.  
Spository are furnished at the  
several Libraries of the oppor-  
tunity," published monthly, as  
St. M. S. Dep'y,  
Street, Baptist Church.

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Price Reduced.  
he half of the agents, J. Em-  
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well bound, at the reduced  
price of \$1.50 per volume, un-  
ty-seven numbers. An  
sets, may also be had at  
e, or volumes, of Old or  
one on the Old Testament,

complete in six volumes—  
\$8 per volume, for any  
Testament. If bound in  
will be \$5.50 per volume—in

The price of the Quarto  
per volume on the Old Testa-  
in cloth gilt \$7.50 per vol-  
on the New—no ex-  
on much larger type,  
lower, in proportion to  
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preferred.  
of any denominations, a  
ve prices will be made for  
bookellers, or  
Any person procur-  
one time, will be consider-

EMORY, & B. WAUGH.  
NTS' REST.

We just published a cheap  
this standard work, with  
the attention of the Chris-  
vated. In this edition, the  
actions and divisions which  
is avoided; and by mark  
simplicity of language, inter-  
between individuals will  
gious knowledge and per-  
extensive circulation of the  
it is now presented, re-  
to young persons, and  
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To those who purchase  
a great deduction will

PUBLISHERS.  
I sincerely know how you  
our service to the cause of  
the ministry, of Baxter's  
and so cheap. Publish  
the Pilgrim's Progress  
classes of readers, serious  
best practical works, re-  
with considerable knowl-  
and most profitably be  
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of our personal interest in  
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the saints; but in the conver-  
numbers of souls, will now

your, &c.

HOWARD MALCOLM,

20, 1828.

OGRAPHY.  
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RICHARDSON & LOW, 133

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Sept. 26.

CHUSES—to wit:  
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T. A. DAVIS.

offers for sale, at his Cham-  
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credit, an extensive assort-  
CH, IRISH, FRENCH,  
well adapted to Town  
the present and appro-  
Sept. 12.

TRUMENTS.  
AW & Co. No. 33 India  
Wharf) have made a very  
and Instruments—Gentlemen  
to their advantage to call.

ENCE COMPANY  
THE COMPANY give notice,  
THE HUNDRED THOUSAND  
all paid in, and invested  
make insurance against  
the  
on MARINE RISKS, on  
Thousand Dollars on my  
FORWARD, Sept. 12.  
Street, Boston.

# BOSTON RECORDER

## And Religious Telegraph.

NATHANIEL WILLIS AND ASA RAND, PROPRIETORS AND EDITORS...No. 22, CONGRESS-STREET, BOSTON, MASS....W. A. PARKER, Printer.

NO. 45....VOL. XIII.

FRIDAY, NOVEMBER 7, 1828.

TERMS. { For a single copy, \$3 a year—or \$2.50 in advance.  
To Agents or Companies, 5 copies for \$12.50 in advance.

### RELIGIOUS.

For the Boston Recorder.

#### CHURCH DISCIPLINE.

MESSEL EDITORS.—Since I read the remarks of "Another Layman" in your paper of the 30th May, I have been anxious to send you a short reply, but numerous cares have hitherto prevented me. While in some things I must differ from your correspondent, I wish to do it with kindly feelings, and all that respect to which a character of such standing in the church is entitled.

He concludes, that the church I referred to, "also fail in a very important point" and "dispense with the priestly steps when the offence is public." Whether he has made out a case against us, rests with your readers to judge. As I merely stated the rules we endeavor to walk by, & quoted them; if fault is found, I fear it must be with higher authority than our church.

Respecting private offences, and how the offenders ought to be dealt with, we are agreed; and if by private steps, when the offence is public, he simply means, that Christians should use their endeavors with offenders that belong to their church, to bring them to repentance, I would agree with him there also, and can assure him that this was not neglected by us, however public and flagrant the offence might be.

But it is evident, that he considers the duty enjoined in the 25th of Matt., equally applicable to public, as well as to private offences, and that it should be attended to accordingly. "The rule is general," he says, "and contains no exception when the offence is public, more than when it is private." Here we are at issue; for I think it is plain, that the precept was never intended, and cannot be, the very nature of things, be applied, and carried into effect when the offence is public. The offence spoken of is distinctly and exclusively an offence directly against, or only known to, an individual brother; and the duty is imperatively enjoined on him and no other, for the express purpose that the master may be settled and go no farther. Should the offence be against, or only known to, two, or three, then should it be taken up in the second stage, because it is there already, and there it originated. But if it is an open sin, known to the church and the world around, it is already beyond the reach of the first and second steps; & though these should be attempted, they are totally inadequate to settle it as a matter of discipline. Suppose it to be tried, as it respects public offences;—an individual goes privately to the offender, and tells him his fault; suppose he is successful in producing conviction and repentance, either in the first or the second stage, can the matter rest there? It cannot, and ought not; it must come before the church, both for their satisfaction and admonition; and for shewing to the world that they have done their duty. And in this view of it I am borne out by your correspondent himself, for in commenting on the precept in 1 Tim. v, 20, he says, "the member who sins publicly, not only wounds the cause of God, but brings scandal on the church; therefore, receive no private satisfaction, but rebuke him before all the church."

On glancing over the discourse on church discipline in Dwight's Theology, I find that eminent divine takes the same view of the passage. "In the nature of the case," says he, "a public transgression plainly demands no private interference. Then diat sin (says Paul to Timothy) rebuke before all, that others also may fear. By *them that sin*, I understand the apostle to mean, *them that sin publicly*, and suppose Paul here to direct a public admonition, as the immediate and proper act of discipline for such a transgression." Your correspondent brings forward rather a singular reason for the application of the precept to public offences, namely, the neglect of it in regard to private offences. "For such," says he, "is the negligence of churches, in attending to discipline, that cases of offence which originate in personal or private injury are seldom taken up by the church until they become a *public scandal*." The prosperity of any society, must in a great measure depend upon a due observance of all its rules, and a proper execution of all its laws. Instead of expedients by way of a remedy for delinquencies, let the laws of Christ's kingdom be clearly expounded and obedience to them uniformly enforced. "The priests' lips should keep knowledge, and they should seek the law at his mouth." The general injunction of our Lord and his Saviour, is still in full force; teaching them to observe all things whatsoever I have commanded you." It is the pastor's bounded duty, to state and explain all the laws laid down by Christ and his apostles, (and which only are authority;) and it is the duty of all the officers in the church, and of all the members, to see that these laws are duly observed by them, both individually & collectively, as cases may require.

The negligence complained of, is rather the negligence of members individually, not of the church; for as such they have nothing to do with a personal or private offence until it does "become a public scandal" or is publicly brought before the church. But then, if it appears that he who has suffered the wrong, has made it public, or even reported it to the church without trying faithfully the previous steps; then both the accuser and the accused become the subjects of discipline, and ought to be dealt with accordingly.

Dr. Dwight argues for the previous private steps in cases of public offences, not because he considers them included in the precept, but on the ground of expediency; for immediately after what I have quoted, he adds, "But in this country, there is such an universal persuasion, that private remonstrance is indispensable, even when a transgression has been public, as to make it, in my view, expedient to commence the process of discipline in this manner, in most, if not all instances."

Your correspondent brings forward another argument, but which in my opinion goes to prove the converse of what he wishes to establish. He says, "let the offence be ever so public, I see no good reason why every brother should not feel the press to be against himself as a member of the commonwealth of Israel, and be ready promptly to take the *prioste steps*." The proper steps, I would say; private steps they cannot all take. The very attempt would at once convert it into a public measure; for what is the duty of all in any particular case, cannot be done by all in any other way than by the church as a whole. And so the inspired apostle instructs, "When ye are gathered together and my spirit in the name of the Lord Jesus Christ, &c." See 1 Cor. v, 4.

Dr. Dwight also states it to be a duty, incumbent alike on all the members, and proposed another expedient, that the private remonstrance "ought unquestionably to be performed by persons commissioned by the church." Would not such procedure invert the very order intended to be established, by first making it public, and then attending to it privately;—for the offence must first be announced to the church, before commissioners can be appointed to attend to it. Or, if the Dr. means a standing committee in the church, to take up all such cases, then I have no hesitation in saying with the ap-

peal, "We have no such custom, neither the churches of God." There is no warrant for such a "wheel within a wheel," in all the New Testament.

Professing Christians, who acknowledge the word of God to be their rule, and their only rule, ought to be very cautious in having recourse to expedients; and the most unjustifiable of all expedients, are those intended to supply the neglect of positive precepts. The admission of expediency at all in the church of God, is highly dangerous; once concede the principle, that Christians, or churches, are at liberty to adopt what may appear expedient, and the pretended successor of St. Peter, will require no more to consummate the whole "mystery of iniquity."

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W. F.

From the London Record.

#### IRISH SUPERSTITIONS.

A poor woman, remarkably intelligent and unprejudiced, for her creed and station, had a very low boy, deaf and dumb. She told me, that, on his reaching the age of three years, she applied for medical advice; but this proving ineffectual, miraculous intercession was sought, as follows:—She undertook a pilgrimage to one of the numerous wells dedicated to St. John the Baptist; when the poor little fellow's immersion was accompanied with the prescribed forms thus related by his infatuated parent. "I went," said she, "barefooted to the Chapel-ground, and I said at every corner of it an Ave, and a Pater, and a Creed. Then I went three times round the gravel walk on my naked knees. Then the cross was brought out; I said three ave and pater to it, kissed it, and paid a penny. John was dipped three times in the well, and we fetched him home." These, I think were her words.

Day after day the poor mother watched for the mercy thus bought through the merits of her own lacerations and prayers, and the intercessory power of St. John the Baptist; but she watched in vain. It was then decided, that her penance had not been severe enough to satisfy the Lord; and again was the ceremony repeated, with this barbarous addition—"her friends strewed the gravel road with broken glass and quick lime." Your knees must have suffered dreadfully," I exclaimed. "Yes," she replied; with an air of satisfaction. "I was lame for a long time after; but it wouldn't do. So I resolved on another pilgrimage, and worse penance till the Priest told me I had better not go any more." In fact, the Priest saw the case was hopeless; and to encourage appeals where failure was inevitable, would judiciously endanger the miracle-working craft.

This occurred in one of the most populous cities of Ireland; the residence of a Roman Catholic Bishop, the site of a nunnery, a monastery, some clerical seminaries, and a Jesuit college.

And thus is the "Father of mercies and God of all consolation," exhibited to a people called exclusively Christian, as a Moloch delighting in blood—a Juggernaut exulting over the crushed limbs and mangled flesh of his worshippers! What marvel if every kindred, and every knife was sharpened to the exterminating work, under Pastorini's denunciations? Surely He who is represented as taking pleasure in his children's pangs, may be supposed to joy more deeply in the torments of his and their enemies. That Protestants are so regarded, take the following instance—it happened within a few miles of the city before alluded to.

The pious & benevolent Rector of a very extensive parish, annually distributed a donation of blankets, fuel, and other comforts, on the approach of winter. Preference was naturally given to the poor of his own flock; after them, the claims of the Roman Catholics were admitted. An infirm old woman, of the latter class, applied for flannel to make her a petticoat: she was told with unfeigned regret, that the last piece had been given away the preceding day. Slowly retiring from the door, she thus soliloquized in her native Irish, in the hearing of one who perfectly understood it. "It is the better for my poor soul, cold I may be this winter; but then I escape seven years' burning in purgatory" by not wearing the heretic's flannel.

Thus these ignorant and deluded creatures, by accepting from the hands of individual heretics a garment to cover their shivering bodies, incur, in imagination, the wrath of God; and learn to regard deepest abhorrence those whose care of their temporal comforts they are taught to consider as a thorn in their conscience, and a peril to their souls!

#### OBITUARY.

For the Boston Recorder.

MRS. C. W. LAWRENCE.

Died in Salem, on the 19th inst. Mrs. CAROLINE W. LAWRENCE, wife of ALFRED LAWRENCE, East India diameter of the late Hon. JOHN LAWRENCE, of Milford, N. H. Mrs. L. was a benevolent character, combining too many excellencies to deserve no more than the usual record of her disease, among the ordinary conquests of death. We speak from actual knowledge, from personal and intimate acquaintance. And we ask the opportunity, therefore, of paying this little tribute to the memory of one, who, as we very well know, has carried down with her to the grave, the affections of those who had full proof of her extraordinary worth. In her youth, the subject of our remarks was, perhaps, distinguished for her vivacity, her personal address, and strong satisfaction with this world, as a source of happiness; and why should she not have been satisfied, and happy? In the circle of her friends, her health was never a source of concern on which she might not have looked with conscious delight. The prospects before her, were like the bright hues of a clear morning sky, which the sun is beginning to illuminate with its rising beams. Such was the morning of life with our departed friend. Her affections were unusually warm,—and in the circle of her early associates, she found enough to excite and sustain their greatest strength. But, happily, she was soon convinced through the teachings of the Holy Spirit, that the glittering frost work of earthly happiness, easily dissolves, and vanishes from the sight of his bond, but dearest admirer. The simple blessed teachings of the good Spirit led her to Jesus Christ, as the foundation of her hopes & the pillar of her faith. She was engaged, after the usual course of penitential convictions, the only soul was emanated sanctified, and apprehended by him in heaven, were a few among the many topics of reflection that pressed upon us as we opened a volume, which was designed by his friends, to perpetuate not only the remembrance of his worth, but the influence of his character, and to extend the knowledge of those precious truths by which his own soul was eminently sanctified, and multitudes who heard him were saved from the power of sin and death. Few men have preached the great doctrines of the gospel with more success—none with more fidelity. Few have labored more earnestly for the salvation of their race; and thus addressed them: "Oh it is hard, very hard to die! My friends, it is a hard, but a dying day." But death does not come. "Oh come near to me, precious Saviour!" My dear friends, if any of you are prepared for death, be prepared to seek religion now! Oh do not delay another moment." To her Christian friends she then said—"Do unto others as you would have them do unto you." To the rest, "Again, again, again, my dear friends, I beseech you to seek religion now," and with this, she left asleep.

Blessed are the dead who die in the Lord, from henceforth: Yes, with the Spirit, that they may rest from their labors; and their works do follow them.

designed her to shine pre-eminently in this department of God." There is no warrant for such a "wheel within a wheel," in all the New Testament.

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## RELIGIOUS INTELLIGENCE.

*From the Missionary Herald.*

## DEPARTURE OF THE MISSIONARIES FROM BEYROOT.

The departure of the missionaries from Beyroot, and their arrival at Malta, was mentioned at p. 332 of the last number. The reasons for this temporary relinquishment of the mission at Syria, will be found in the following joint communication, addressed to the Corresponding Secretary.

*Lazaret Rooms, Malta, June 18, 1828.*

Dear Sir, It is with heart-felt regret that we are, once more, called to address you from this island. Could we have had our wish, some of us at least, would have continued, to our dying day, to breathe the air of Syria. But circumstances, the general nature of which must be already within your knowledge, have conspired against our wishes, and induced us, for a time, to absent ourselves from our appointed station. On the 23d of April, our whole missionary company, English and Americans, after repeated consultations, decided, that Christian prudence required us to improve a favorable opportunity which then offered, and quit the Ottoman dominions. We accordingly embarked, twenty-one souls in number, on board a small Austrian vessel chartered for the purpose, and on Friday, May 2d, set sail from Beyroot. At Cyprus we spent a few days in taking provisions, and then steered directly for this port, where we arrived, through divine intercession, in good health, on the 29th ult. The Board will feel that a step so important in its bearings on our mission, ought not to have been taken without solid reasons. We therefore hasten to lay before them the considerations which had the chief influence in inducing us to decide upon such a measure.

**1. Prospect of war.**—Till very lately the threatening rupture between the Allies and the Porte appeared distant, and in many ways capable of prevention. Even the battle of Navarino, attended as it was with so many palliating as well as appalling circumstances, did not, as might otherwise have been the case, apparently hasten on the crisis of war; nor, after the first impression was passed, did it render our residence in Turkey more immediately dangerous than before. But we saw that neither that destructive battle, nor the retirement of the ambassadors from Constantinople, nor the continued active preparations that had been from that moment making against the Sultan, had compelled him to recede essentially from the ground he had taken. On the contrary, some of his later measures indicated, that he was more than ever given up to the power of obstinacy and blind fanaticism. On the other hand, the latest news from Europe represented the sovereigns as being inflexible in their demands, and war as being inevitable.

**2. Want of an asylum in case of war.**—Heretofore, when pursued as outlaws by papal fury, we had found a quiet refuge among the Moslems of Syria. Should these, therefore, become our enemies, what resort should we have left? The prince of the mountains had been at the pains to send a special warning to the English consul, that neither he, nor any under his protection, could, in case of war, be allowed a refuge in his dominions. Flight, or captivity, therefore, was our only alternative.

**3. Want of consular protection.** Not only had the ordinary representation ceased at Constantinople, but also, with the exception of Egypt, in every part of the Levant. The British flag had ceased to fly, and all British consulates were closed. In another case, we might have put ourselves under the guardianship of some other nation as we had already done under the English, but such a change both the sultan and the pasha had taken upon themselves to forbid.—We had written to the American squadron to spare, if it were possible, one of their vessels to visit the coast, and cause us to be acknowledged in our proper characters as Americans; but whether our letter would be seasonably received, or whether, if it were, our request could be complied with, remained alike uncertain.

**4. Our solitary situation.**—Although the authority of the consul had ceased, yet so long as he remained with us, his simple presence was, in some sort, a protection. But he had gone. One protestant European, and he ready to leave at any moment, alone remained to be a witness of whatever insult or violence might be offered us.

**5. The character of the pasha.**—He is a young man, exceedingly fickle and capricious, and surrounded by men who harbor against us and against our work a settled hatred. The pasha, having been opposed in many of his designs of peculation and injustice, by the consul, and having, once at least, received a reprimand from his court for his ill treatment of that gentleman, seems to have owed him, for some time past, a special grudge; so that when Mr. Abbott made known his intention to leave the country, to his no small surprise, he was denied that liberty, was put under the inspection of guards, and escaped at last only by stealth, leaving all his household furniture and nearly every article of his wearing apparel behind him. From this rash step on the part of the pasha, we inferred that, disappointed of his designs upon the consul's person, he might seize the first occasion to gratify his revenge upon those who had enjoyed his protection, and especially upon such as, being on terms of intimacy with him, might be easily accused of being abettors in his escape.

**6. Fiecular embarrassment.**—The stagnation of trade, the precarious existence of all European establishments in the country, and the consequent annihilation of trust rendered it next to impossible for us to obtain money for our bills; & indeed, at one time, poverty & distress actually stared us in the face.

**7. The Plague.**—This scourge of the East, which impinged on our houses last year for about three months, had again made its appearance. This circumstance had no inconsiderable weight in our decision. It might enter our families; but a thing certain was, that it would render our residence for a considerable time, very irksome. The constant apprehension of danger, the interruption of our work, the natural tedium of confinement, and the incessant care necessary to manage the concerns of a quarantine, were all unavoidable. And what if, when the disease were at its height, we should be sent for to occupy a Turkish prison at Acre, or should be driven out upon the world by the sudden tumult of war, or, wishing to escape by sea, no vessel would dare receive us for fear of the infection?

**8. The scarcity of vessels.**—Few came, and fewer were likely to come; few that had cargoes could accommodate us on account of our numbers, and few were free like the one now offered, to go where we chose. The coast might soon be declared in a state of blockade, and not a merchantman be suffered to approach it. No vessel of war could be expected to take on board such a number as we made up, and no such vessel could lawfully take the Armenians that were with us, they being subjects of the grand seigneur. Again, the scarcity of opportunities, should we wait till our necessity of going became apparent, would throw us quite into the power of a ship master to exact of us for our passage whatever sum he might choose.

**9. The immediate call for some of us at Malta.**—Mr. Temple had been sent for to return to America, and the Armenian, if not the Arabic types, were waiting the arrival of some of us to be put into successful operation. Besides, we hoped, under the instructions of our young Arab friend, & other teachers which Malta affords, to improve ourselves further in the languages, & if our stay should be prolonged, to make perhaps some exploring tours in the neighboring coasts.

These, sir, are the main reasons which influenced our decision in favor of our removal. We submit them with deference to the consideration of the

Lord, hoping that they will strike them as they have done us, and that the step we have taken will not seem to them to have been premature or ill-judged. Communications lately received from some of our particular friends shew that they have been under much apprehension for our safety, and that they will be glad to hear that we are, at the present moment, safe in Malta. But not to be guided by the partialities of friends, we are chiefly solicitous that our measures should be approved, next to God, by those under whose special direction and guardianship we have been addressed to the Corresponding Secretary.

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**1. Prospect of war.**—Till very lately the threatening rupture between the Allies and the Porte appeared distant, and in many ways capable of prevention. Even the battle of Navarino, attended as it was with so many palliating as well as appalling circumstances, did not, as might otherwise have been the case, apparently hasten on the crisis of war; nor, after the first impression was passed, did it render our residence in Turkey more immediately dangerous than before. But we saw that neither that destructive battle, nor the retirement of the ambassadors from Constantinople, nor the continued active preparations that had been from that moment making against the Sultan, had compelled him to recede essentially from the ground he had taken. On the contrary, some of his later measures indicated, that he was more than ever given up to the power of obstinacy and blind fanaticism. On the other hand, the latest news from Europe represented the sovereigns as being inflexible in their demands, and war as being inevitable.

**2. Want of an asylum in case of war.**—Heretofore, when pursued as outlaws by papal fury, we had found a quiet refuge among the Moslems of Syria. Should these, therefore, become our enemies, what resort should we have left? The prince of the mountains had been at the pains to send a special warning to the English consul, that neither he, nor any under his protection, could, in case of war, be allowed a refuge in his dominions. Flight, or captivity, therefore, was our only alternative.

**3. Want of consular protection.** Not only had the ordinary representation ceased at Constantinople, but also, with the exception of Egypt, in every part of the Levant. The British flag had ceased to fly, and all British consulates were closed. In another case, we might have put ourselves under the guardianship of some other nation as we had already done under the English, but such a change both the sultan and the pasha had taken upon themselves to forbid.—We had written to the American squadron to spare, if it were possible, one of their vessels to visit the coast, and cause us to be acknowledged in our proper characters as Americans; but whether our letter would be seasonably received, or whether, if it were, our request could be complied with, remained alike uncertain.

**4. Our solitary situation.**—Although the authority of the consul had ceased, yet so long as he remained with us, his simple presence was, in some sort, a protection. But he had gone. One protestant European, and he ready to leave at any moment, alone remained to be a witness of whatever insult or violence might be offered us.

**5. The character of the pasha.**—He is a young man, exceedingly fickle and capricious, and surrounded by men who harbor against us and against our work a settled hatred. The pasha, having been opposed in many of his designs of peculation and injustice, by the consul, and having, once at least, received a reprimand from his court for his ill treatment of that gentleman, seems to have owed him, for some time past, a special grudge; so that when Mr. Abbott made known his intention to leave the country, to his no small surprise, he was denied that liberty, was put under the inspection of guards, and escaped at last only by stealth, leaving all his household furniture and nearly every article of his wearing apparel behind him. From this rash step on the part of the pasha, we inferred that, disappointed of his designs upon the consul's person, he might seize the first occasion to gratify his revenge upon those who had enjoyed his protection, and especially upon such as, being on terms of intimacy with him, might be easily accused of being abettors in his escape.

**6. Fiecular embarrassment.**—The stagnation of trade, the precarious existence of all European establishments in the country, and the consequent annihilation of trust rendered it next to impossible for us to obtain money for our bills; & indeed, at one time, poverty & distress actually stared us in the face.

**7. The Plague.**—This scourge of the East, which impinged on our houses last year for about three months, had again made its appearance.

This circumstance had no inconsiderable weight in our decision. It might enter our families; but a thing certain was, that it would render our residence for a considerable time, very irksome.

The constant apprehension of danger, the interruption of our work, the natural tedium of confinement, and the incessant care necessary to manage the concerns of a quarantine, were all unavoidable.

And what if, when the disease were at its height, we should be sent for to occupy a Turkish prison at Acre, or should be driven out upon the world by the sudden tumult of war, or, wishing to escape by sea, no vessel would dare receive us for fear of the infection?

**8. The scarcity of vessels.**—Few came, and fewer were likely to come; few that had cargoes could accommodate us on account of our numbers, and few were free like the one now offered, to go where we chose.

The coast might soon be declared in a state of blockade, and not a merchantman be suffered to approach it.

No vessel of war could be expected to take on board such a number as we made up, and no such vessel could lawfully take the Armenians that were with us, they being subjects of the grand seigneur.

Again, the scarcity of opportunities, should we wait till our necessity of going became apparent, would throw us quite into the power of a ship master to exact of us for our passage whatever sum he might choose.

**9. The immediate call for some of us at Malta.**—Mr. Temple had been sent for to return to America, and the Armenian, if not the Arabic types, were waiting the arrival of some of us to be put into successful operation.

Besides, we hoped, under the instructions of our young Arab friend, & other teachers which Malta affords, to improve ourselves further in the languages, & if our stay should be prolonged, to make perhaps some exploring tours in the neighboring coasts.

These, sir, are the main reasons which influenced our decision in favor of our removal. We submit them with deference to the consideration of the

Lord, hoping that they will strike them as they have done us, and that the step we have taken will not seem to them to have been premature or ill-judged. Communications lately received from some of our particular friends shew that they have been under much apprehension for our safety, and that they will be glad to hear that we are, at the present moment, safe in Malta. But not to be guided by the partialities of friends, we are chiefly solicitous that our measures should be approved, next to God, by those under whose special direction and guardianship we have been addressed to the Corresponding Secretary.

*Lazaret Rooms, Malta, June 18, 1828.*

Dear Sir, It is with heart-felt regret that we are, once more, called to address you from this island. Could we have had our wish, some of us at least, would have continued, to our dying day, to breathe the air of Syria. But circumstances, the general nature of which must be already within your knowledge, have conspired against our wishes, and induced us, for a time, to absent ourselves from our appointed station.

On the 23d of April, our whole missionary company, English and Americans, after repeated consultations, decided, that Christian prudence required us to improve a favorable opportunity which then offered, and quit the Ottoman dominions.

We accordingly embarked, twenty-one souls in number, on board a small Austrian vessel chartered for the purpose, and on Friday, May 2d, set sail from Beyroot.

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On the contrary, some of his later measures indicated, that he was more than ever given up to the power of obstinacy and blind fanaticism.

One of the principal reasons for this, was, that he had

done away with his chief support, the Greeks.

He had, however, still some support, in the form of

the Armenians, & the Turks.

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**A NEW THEOLOGICAL SEMINARY.**

A number of associated gentlemen, under the name of the "Ohio Board of Education," have issued a circular from which we gather the following particulars. It is proposed to establish a Literary and Theological Seminary, in the vicinity of Cincinnati, which will combine manual labor with study, and enable each student to pay his current expenses. A farm will be procured by purchase or gift, and funds are solicited for putting up the necessary buildings. In furtherance of the design, Messrs. E. Lane and Co. Grocers and Commission Merchants of New-Orleans, have generally agreed to appropriate to the use of the proposed institution, after its establishment, one third part of their net annual income, for the term of three years, and one fourth part thereafter, and for the purpose of insuring the payment of a certain amount, they have guaranteed that the sum to be appropriated, shall during the first four years, amount at least to \$4000.

The following are among the regulations.—Every student shall be required to spend not less than three nor more than four hours each day, on an average, in agricultural or mechanical labor, the avails of which shall be applied towards defraying the expenses of the institution, including the board of the students, &c.—A majority of the members of the Board and of the executive committee, as well as all the instructors employed in the theological department of the seminary, shall be members of the Presbyterian church under the care of the General Assembly of the United States, in good standing.—Any person, or persons associated, any church, or churches associated, may allow a permanent scholarship, name it, and select for it their own beneficiary, by paying into the Treasury of this institution \$1000; or they may endow a scholarship for a limited time, by paying \$60 per annum in advances. In either case, the beneficiary will receive his board, lodging, washing, and tuition.

**STILL ANOTHER THEOLOGICAL SEMINARY.**

We learn from the Western Luminary, that the Synod of Kentucky has just resolved to establish a Theological Seminary at Danville, under the direction of that Synod and the general cognizance of the General Assembly of the Presbyterian Church. Its style is to be "The Theological Seminary of the Centre College of Kentucky." A Board of Directors has been appointed, consisting of 21 ministers and 9 ruling elders; and the organization is to be commenced forthwith, to comprise three professors when completed. The Synod have already elected as Professor of Theology the Rev. James K. Burch, who is now the principal of a female Seminary at Danville. The Synod voted to take measures for paying the Professor's salary for the present, and to raise \$20,000 within a year to constitute a fund for that purpose. Within a few hours after, three individuals subscribed \$200 each.

**Union Theological Seminary.**—Another subscription is received on the \$50,000 fund for this institution, contributed by four young persons.

**VERMONT.**

The Quarterly Journal states, that the North West Branch of the American Education Society, will hereafter sustain to the Parent Institution the relation of an Auxiliary, for raising funds, chiefly. This is most convenient, in account of the local position of different parts of the State to each other, which does not admit easily of concentrating the business at one place. The funds raised will be pledged for the benefit of students within the state, provided there are a sufficient number to need them, and provided the donors themselves do not give them a different direction. At present, there is contributed in the State, but little more than \$400 annually for the use of the Branch, while \$1500, or even more, is forwarded from year to year, from the Treasury of the Parent Society, to supply deficiencies. The interest manifested at the annual meeting was deep, and such as to afford a solid pledge that the new Vermont Branch will hereafter not be furnished with (which are said to be) half its full proportion every year), but the means of supplying them for their labors. Mr. Lyman Matthews, late a member of the Theological Seminary at Andover, has been appointed to an agency in the State, and is about to enter upon his labors. The most ardent wishes follow him for his success.

**Agencies for raising Funds.**—Rev. Henry White, Secretary of the Presbyterian Branch of the American Education Society, in connexion with the Rev. Gideon N. Judson, of Bloomsbury, N. J., during the last quarter, performed an agency in New York. For twelve temporary scholarships were subscribed. Much valuable information is regard to the principles and objects of the Society was communicated.

In the month of August, the Rev. Dr. Cox of New York, visited Orange County for the same object. He preached in most of the churches in the county, and was received with uniform cordiality by pastors and people. The hope is entertained that valuable assistance will be furnished.

Rev. William T. Hamilton of Newark, N. J. has spent three months in an agency in Pennsylvania. An official report may be expected in the next number. He has found opportunity to visit all the important towns in the State, and has been well received.

**Quarterly Receipts.**

The Journal gives the receipts into the treasury, of the quarter ending September 30th, of which we publish a summary. Donations, \$138 13; Income from Scholarships, \$133 87; Income from other funds, \$10 23; Refunded by three former Beneficiaries, \$171; Life Subscriptions, \$50; Total received for immediate use, \$836 23. Principal received on Scholarships, \$735.—Maine Branch received \$107 68. N. H. Branch, \$84 32. Conn. Branch, \$172 22. Presbyterian School, \$2708, a principal part towards the temporary Scholarships pledged in the city of New York. Total in all the lists, \$4333 55.

**THANKSGIVING.**

The Executive Committee of the American Home Missionary Society recommend that collections in aid of its funds, be taken up in all the churches, on thanksgiving day. Especially where there is no standing organization, the collection may be made in the same year, as is most conveniently aided, it is thought that its introduction to be thus before the churches at a time when they are expressing their gratitude for the blessings, which Home Missions are calculated to perpetuate and extend. In urging such a measure the present year, the Committee say:

"The expenditures of the Society, since the 7th of May last, have been several thousand dollars more than its receipts, and the engagements of the Committee at this time exceed, by more than twelve thousand dollars, the amount in the Treasury, while our missionary appointments are becoming more numerous, as the years advances. Commissions have already been issued to the *Methodist* and *one* Missionaries since the last anniversary, which together with those then in commission, constitute an aggregate of two hundred and twenty, whose services, in whole or in part, come within the limits of the current year. Add to these the number that may be appointed in the next six months, and it is manifest that a special effort will be needed, by its friends, to sustain the Society in its increasing operations."

**THE CHRISTIAN ALMANAC.**

Ought to be circulated far more extensively than it has ever been, and used as a manual in every family in the Union. The sales of past years have been large, compared with those of other Almanacs, and yet in many towns it is we presume wholly unknown. Many, even professors of religion, have long been accustomed to other calendars, and feel a reluctance to making a change, and so not trust and confidence into the hands of their children instead of useful matter. Some fear, also, that they shall not have a work so useful for the *farmer*; but that is entirely a mistake. Our attention is now turned to this work by an article in the *Connexional Observer*; which takes notice of *another* Almanac, bearing the same title, and having a very similar cut on the cover, with the same motto. It is published in New Haven, by Babcock, and is private property; whereas the original and genuine Christian Almanac is published for the American Tract Society, and the profits are devoted to its benevolent object.

**PREMIUM TRACTS.**

The Publishing Committee of the American Tract Society offer a premium of \$30 each, to the writers of two Tracts: one "calculated to attract attention and secure respect, while it plainly and briefly obviates the true objections usually urged against the Bible, and states the plainest and most forcible proofs of its authenticity"; the other, on "The extent of Female influence, and the importance of exerting it in favor of Christianity."

**Thanksgiving.**—In New-York and Vermont, Dec. 4. In Rhode-Island, Nov. 27.

**Formation of a Foreign Missionary Society.**

A letter to the Editors of the Boston Recorder, dated Oct. 22, 1828, for the purpose of forming in the county of Norfolk, a Foreign Missionary Society, Auxiliary to the American Board of Commissioners for Foreign Missions.

A Society was formed, and organized, and called by the name of "The Auxiliary Foreign Missionary Society in the County of Norfolk." The following gentlemen were elected Officers of the Society for the year ensuing.

Rev. JOHN COLE, D. D., Vice Pres'ts.

Rev. WILLIAM ROBINSON, Esq.

Rev. CALVIN PARK, B. D.

MELATIUS EVERETT, Esq.

ELISHA FISK,

Dr. JESSE WHEATON,

Mr. THOMAS NOYES,

CALEB FISHER, Esq.

Rev. WILLIAM COGGSWELL, Secretary,

Rev. SAMUEL GILE,

Rev. EBENEZER BURGESS,

Rev. JACOB IDE,

Rev. WILLIAM COGGSWELL,

Rev. JONATHAN CURTIS.

Vice Pres'ts.

Ex. Com.

**NOTICE.**

The Conference of Churches of Worcester North vicinity, will be happy it is presumed to be informed, that their semi-annual meeting will be held at Ashburnham, on the 2d Wednesday in November. Meeting of delegates at 10 o'clock public exercises at 12 o'clock.

D. OLIPHANT, Clerk of Conference.

Princeton, Oct. 27, 1828.

**Essex South Conference of Churches.**

The next meeting of the Essex South Conference of Churches will be held at Topsfield, on Wednesday the 12th of November, at 9 o'clock A. M.—Public services at 10 o'clock.

The Rev. Dr. Wines of Boston is expected to preach on the occasion.

D. OLIPHANT,

Beverly, Nov. 3d, 1828.

**NEW PUBLICATIONS.**

*The Spirit of the Pilgrims.* Nov. 1828. Boston, Pierce & Williams.—Contents. Communications: On Christian Education. On the meaning of the word *Exposition*.

Reviews: Tracts published by the Unitarian Association, continued. Works on the Geography of Palestine: Selections; Kenrick's Exposition. Life and conversion of Dr. Good.—*Notices of Recent Publications.* Smith's Thoughts on Revivals. Foot's Sermon on False Teachers. Sturz's Hebrew Grammar. The American Reader. Reader on Mechanics. Greenwood's Lives of the Apostles.

—Miscellaneous Department: First Revival of Religion in Boston. C. Mather a Distributor of Tracts. Dr. Vandekerkhof. The Penitentiary System. Confessions of an Arian Minister. Christian Disciple. Progress of Unitarian Reformation. Letters of Canoncine.

**ORDINATIONS, &c.**

On Sabbath evening, Oct. 19th, the Rev. THOMAS H. SKINNER, D. D., was Installed Pastor of the Fifth Presbyterian Church in Philadelphia, which he left in March last to become pastor of Pine-Street Church, Boston. Sermon by Mr. Biggs Charge by Dr. Elv. Although the pastoral relation is consummated, yet Mr. S. is not expected to enter upon the duties of his office until he shall have found a suitable pulpit to which he may be deemed necessary.

Mr. Clerc, one of the Instructors of the Deaf and Dumb Asylum at Hartford, and son of his pupil, appeared on Thursday before the members of the R. I. Assembly at Providence. Mr. Clerc produced an address, which was read, & the pupils asked questions, in a manner which strongly interested the members. A proposition has been made to the Legislature, to afford some aid for the education of a certain number of Deaf and Dumb from that State, at the Asylum, after the example of this and other States.

**Harpowell Fishery.**—A quantity of Oil from the Gram-pus lately caught at Harpewell, has been sold at Bath, at \$18 per lb.

It is computed that there is annually imported into this country from Great Britain, shoe-blacking to the value of \$200,000, a large proportion of which is made by Day & Martin, of London.

In consequence of the losses sustained by the principal lines of the Erie Canal, by running their boats through the last fall, the proprietors have resolved to withdraw their horses from the canal on the 12th day of November next.

**Prison-Examinations.**—The General Board of their late meeting in this city, appointed Prison-Examiners for November next, for the execution of Robert Burke. We

wish that our own legislature would adopt provisions similar to the following lately adopted by the Senate of N. York: that the punishment of death shall be inflicted either in the prison where the convict shall be confined, or within an enclosed yard of such prison, if there be one, or in some enclosure adjoining such prison, at the discretion of the warden, whose duty it shall be to inflict such punishment.

**Cherokee.**—The Phoenix says, the Cherokees beyond the Mississippi have erected poles, on which to hang the heads of two of their number for selling their country to the United States; but that this, or any other conduct offensive to our general government, is not to be ascribed to the Cherokee on this side of the river.

**Melancholy Accidents.**—It becomes our painful duty to inform you of the death of Rev. Dr. Barnes, one of the associate Principals of the New York High School. He left this city Friday, Oct. 21st, on invitation of Gen. Van Rensselaer and the Trustees of the Institution recently founded in Albany, in this city, to attend a meeting of the Board of Directors in this city, appointed Friday, Oct. 18th of November next, for the execution of Robert Burke. We

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**Post.**

Mr. Quincey, Mayor of Boston, while walking in India street on the 29th ult. was struck by a ladder blown down by the wind, and seriously injured. He is recovering.

**Lightning.**—The body of Mr. Perez Smith, of South Boston, was lightning on the 27th ult. and consumed with all its contents. It was a large building, and tilted with hay and grain. One horse perished in the flames. Loss \$1000.—*Hampshire Gazette.*

**Sickness.**—Letters from New Orleans to the 3d of October, state that the yellow fever became very fatal during the preceding week, carrying off a good many persons.

A letter from Halifax dated the 21st ult. received in New York, says, "the schooner Ado, Bear, from N. York for this port, was entirely lost on Port Mouton Island—crew saved and about 80 lbs. of flour."

**Fire at New York.**—On the morning of the 27th ult. a fire occurred on Carmine and Varick streets, which destroyed or injured about 12 houses.

A fire broke out in the Paint shop, in the yard of the State Prison, at Auburn, a few days since, which destroyed a great quantity of Coopers' ware, and other combustibles in the shop. A pile of 400 cords of wood took fire, which so heated, and filled with smoke the cells of the North Wing, in which 600 convicts were sleeping; their shacks were appalling. All were, however, saved. The prisoners conducted orderly, and many of them performed during the night a task which would be difficult for any man to accomplish.

**Rum, Fire and Suicide.**—A valuable barn of D. Stockbridge, Jr. of Westfield, with its contents, was consumed by fire on the 21st ult. on Saturday evening. He is recovering.

**Compiling a reading book for school.**—In compiling a reading book for school, it should undoubtedly be a leading object to make such a selection as will be likely to exert a salutary influence on the pupil in future life.—Many of the lessons in this compilation have been taken from highly popular works, recently published, which appear better calculated to inspire the young with a taste for science and literature, and to instill correct moral principles, than any which have before appeared.

**Post.**—A small and highly improved reading book for the rising generation should be deeply impressed with the necessity of proper and moral character. Designed for the use of schools.

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**Gibraltar.**—A letter from the brig Triton, on his passage to Spain, states that preliminaries of peace had been signed at Cadiz.

**Tunnel under the Vista.**—A Tunnel under the Vista, at Warshaw, has been projected. This mode of communication will be of the utmost utility, especially at the time of the breaking up of the frost, when all intercourse is interrupted. The architect is a foreigner, and has engaged to complete the work in the space of three years.

**Steam Carriage.**—A Glasgow paper announces, that a steam coach for passengers would soon commence running between Glasgow and Edinburgh. It was expected to travel 12 miles an hour.

**Gibraltar.**—A letter from Salem, from Pernambuco, dated 20th Sept. states that preliminaries of peace had been signed at Cadiz.

**European Notes.**—The publisher of a Belfast paper has a native of India! The London Morning Chronicle relates that the man is a native of India!

**Auxiliaries.**—The Aux. for Miss. Society of Windsor County, Vt., having in the three years of their existence now collected annually diminishing sums, have now made new arrangements. The annual meeting is to be held first at the meetings of the Associations *aftewards*, to be visited by a deputation from the Auxiliary. The Society resolved, that in dependence on God they will double their contributions the next year.

**DOMESTIC.**

**Presidential Election.**—On Monday last, Electors of Pennsylvania were chosen in most of the N. England and many other States. It is supposed the Adams ticket prevailed generally in N. England, if not in every instance. In this city the vote was by no means a full one; amounting to \$113 for the Adams ticket, \$39 for the Jackson, 156 scattering.

**Congressional Election.**—Votes were also cast on Monday for Members of Congress. In this district, Mr. Gorham was re-elected by a large majority. In Middlesex, Mr. Everett is chosen; in Essex, Mr. Crownsheld; in Norfolk, Mr. Bailey.

**Mrs. Gilmer, Wilde, Foster, Wayne, Thompson, Hay**

## POETRY.

*For the Boston Recorder.*

## THE SLAVES' SOLILOQUY.

The sultry day is done! How joyously  
The cooling breeze (that all day long has slept)  
In thicket, grove and bower, or half awake,  
Has softly nestled on the fragrant breast.  
(Of violet or rose, pill'ring their sweets.)  
Springs from the mountain's top, with wings new nerved,  
Laden with health and beauty!

— Yet not to me—  
'Twas accident that made it brush but now  
Its pinions o'er my brow and fan my cheek;  
'Tis on its way to bless you happy group,  
Who on the balcony with songs and mirth,  
Hail its glad coming. What tho' my poor brow  
Throb with excessive heat and pain and toll!—  
Shall the pure air of Heav'n that sports so free  
In glorious Liberty o'er sea and land,  
Fan a poor Slave? No, in its sinful mirth  
As it flits by, it taunts me.—What care I!  
Should it resuscitate my fainting frame,  
'Twould be that I might better toil and serve  
My master on the morrow.

What is't to me  
That Nature's hand hath made this lovely earth  
So passing fair, and gives it such a sweet  
And smiling grace, that all, but slavery, smile  
In joyful sympathy!—'Tis nothing to me—  
I cannot pluck a violet from its bed,  
And breathe its sweets and say "for me thou bloomest."  
The very birds, whose music is so sweet  
To the poor peasant, when at early dawn  
They at his cottage easement call "awake,"  
And with their matin songs invite him forth  
To voluntary toil;—even they,  
Knock at my heart as with a dagger's point,  
By their blast songs of fearless liberty.

Cease; may not these be woes of fancy's make?  
A slave may breathe the air, and see the rose  
And hear the warblers sing, as freemen do;  
Cheer up, poor slave. I'll pluck this beauteous rose  
And bear it to my boy—my darling boy.  
My boy! My darling boy!—oh, burst my heart!  
He's not my boy, he is my master's slave!  
Hence needless rose!—There's sought on earth for me;  
That which should be to man a source of bliss,  
Is bitterness to me. Each sense, each wish,  
Each natural affection of the soul,  
Must be denied; ay, when that prattling thing,  
"Bone of my bone," clings to my neck with smiles,  
And fond caresses and my warm heart springs  
To meet his love, I must away with him,  
And teach my heart, and his heart too, the ways  
Of hatred. Why should my spirit cleave to that,  
Which subject, not alone to that decay  
And transmutation common to all things,  
(Such as alone should make a wise man blush  
That his proud reason should lay its strength  
And suffer him to love, aught that his heart  
Compeled him to); but hale to that  
Which sinks the natural ill of human life.  
To a mere dream of woe, compared with it.  
Nay slave, love not the boy, nor her who bore him;  
To-morrow's sun may see them torn away  
From me forever!

Oh Heaven! whate'er, beneath thy broad expanse,  
There is of bitterness; whate'er hath been  
Of physical distress, to tear the frame;  
Or mental woe to prey upon the heart;  
Whatever dreaded or endured, in life  
Or death; it is comprised in Slavery!

## MISCELLANEOUS.

**PRINCE ABDUHL RAHIMAHMAN.**  
A meeting was lately held in New York, for the purpose of taking into consideration the most effectual mode of releasing the family of the Moorish Prince from bondage. A numerous assembly of the most respectable citizens attended, and the meeting was organized.—Judge Pratt in the chair, and Hugh Maxwell, Esq. Secretary. The Prince was present, and the following account of the proceedings were reported for the Journal of Commerce.

**DR. WAINWRIGHT.**—I believe the object of this meeting is perfectly known, and I shall not detain you any longer than to congratulate you on the circumstance of your being peculiarly favored in this evening being enabled to hear the one best calculated to speak upon the subject of the Moorish Prince. The Rev. Mr. Gallaudet, of the Deaf and Dumb Asylum of Hartford, has gallantly, in the last fortnight, made himself associated and devoted his services to this individual in a tour through the New England States. During his intercourse, he has felt confirmed in the truth of his history, and from the interesting nature of the narrative which a few of us, the other evening, had an opportunity of hearing, I cannot but conceive it to be of the greatest importance to the charitable world and to the world of commerce in particular, that this unfortunate Prince should have a speedy opportunity of returning to his native land. I shall not detain the meeting from now listening to what must be in the highest degree interesting and important.

Rev. Mr. Gallaudet.—Mr. chairman, and ladies and gentlemen: before I attempt to give you this evening any statement relative to the history of the prince, I propose to lay before you the testimonials now before me; and I am sure that if any one present will take the trouble to examine them, he will clearly see that the prince is what he has represented himself to be. I shall not read these proofs at length, but merely allude to them. The first is a certificate from the members of the American Colonization Society, proving beyond a doubt that the circumstances related by Prince are true, and are attested by the clearest evidence. The African Repository for February last, contains

on the subject. The certificate of N. W. Ware, acting Governor of Mississippi, testifies to the moral worth of Prince and the truth of his statement. The Clerk of the County, several Justices of the Peace, and other gentlemen of Natchez, testify to his honesty, sobriety and strict industry during the period of forty years, in which he has lived there in servitude. Prince wrote an account of himself in Arabic, and it was sent to the U. S. Consul at Tangier, that he might inspire into the truth of the relation. This gentleman returned an answer that from the best information he could obtain the statement was true. While at Hartford the other day, Prince had an interview with Sterling, a well known aged African, who had been a soldier in the army of his father, and who corroborated many things before mentioned.

The account which I have received from Prince, is that he is a native of Tombuctoo, that interesting city in the very heart of Africa, and of which we know so little; a city respecting which the African Society had expended so much money, and to find which the unfortunate Mungo Park lost his life.

Prince was at Tombuctoo at the age of 17, and describes that city as being surrounded by a wall; that it was as large as New York; that it contained five mosques, numerous schools, several manufacturers of steel and of gold; and that caravans were continually arriving. His grandfather, Alman Ibrahim, was King of Tombuctoo, which is the name of the territory as well as of the city. His father, Alman Ibrahim Jalloh, at 22, was sent by his grandfather to make war upon the city of Suoso, 1200 miles S. W. from Tombuctoo, an account of some affront offered by the chief. Wars are carried on there by stratagem. The chief or king, seeing Alman by the side of a lake, fired at him with an arrow. The fire was returned; and as Alman, to use his own words, found it close shooting, he fell down at once. The king came and danced around him, according to the custom of the country. Alman having only feigned death, watched for an opportunity, drew his knife, slew the king, put his head on a pole, and carried it to the city. This appalling spectacle put the natives to flight, and the city was left in possession of Alman. On his return, he was appointed governor of that city. He went back and forth with a considerable force. He went back and forth several times. The third time he went back, Prince was born. His father had, according to the customs of the country, two wives at Tombuctoo, where Alabdul was born.—He had a brother three years older, whose mother was a native of an inferior race. As Abdul was a full blooded Moor he took precedence, and was considered the rightful heir to the throne. He was therefore sent back to Tombuctoo to be educated; and he represents the school to have contained upwards of two hundred pupils under four masters. They read the Acaean, wrote on boards, attended to what

they called Geography, to Astronomy, to calculations, to the Mahomedan religion, and to the laws of the country. I would here remark that Prince had acquired the faith, and about a year ago was baptized into the Baptist Church, with his wife, Isabella, who is about 69 years old.

His grandfather lived to the age of 110, and had resigned the use of Tombuctoo to his own brother, Alman Ibrahim Dangjok, so called from his white face. Abdul had another uncle, Moorde Armand, who was governor of the province of Mariva, which is as large a territory as New England. The first cousin of his father Alpha Boomaaree, was governor of Jannah; and his second cousin, Moorde Suliman, was governor of Bamboingo. (Alman means king, and Moorde means governor.) This territory is famous for gold mines, and the governor was tributary to Prince's father paying a peck of gold annually as tribute.

I mention these circumstances, to show that Prince's family connections were persons of power and influence in Africa; and their territories stretched from Tombuctoo to Tezenbo, a distance of 1200 miles. At the age of 17 he was removed from Tombuctoo to Tezenbo, and at 19 he began to go to war. The king possessed a numerous troop. This statement is confirmed by the best geographer of the age.—Malin Brun, who says that this nation, Foothal Jalloh, of which Tombuctoo is the capital, possesses 16,000 cavalry.

At this time Dr. Cox, a native of the United States, and surgeon of a ship, arrived at Sierra Leone; and while on shore shooting at got lost, could not regain the coast, and the vessel sailed without him. He wandered into the interior. And in crossing a shallow stream was bit in the leg by a poisonous worm peculiar to that climate, which got into his flesh, and made him lame and sick. He wandered into the territory of Tombuctoo, about 100 miles from Sierra Leone, and being the first white man who had ever been seen there he was considered a great curiosity. He was taken to the king who treated him with much kindness and hospitality. Prince, being Her apparent, his master, resided at his house. His wound was cured, and he and Prince became quite intimate. At length, being desirous of returning to the coast in quest of some vessel, the king furnished him with gold, ivory, and clothes, and an armed escort. On his arrival at Sierra Leone, he was so fortunate as to find the very vessel to which he belonged, which had returned to that place, and he took passage for the United States.

At the age of 24 Prince was commissioned a Colonel of Cavalry; and at 26 was sent with 2600 men to make war on the Hebrews, who had annoyed his father. They fled before him. As he was returning it became necessary to pass a narrow defile in the mountains, and the troops dismounted leading their horses, there being about 300 belonging to his little army. Here they were surprised by some of the other party who were lying in ambush. The first thing they knew, however, his men were dropped like rain. Perceiving that they were greatly outnumbered, he bade his men ascend to the top of the mountain. Here they were unable to combat such a superior force. Prince ordered his men each to take care of himself, while he sat down to await his doom, as a Moor desists to turn his back to a negro. The enemy fired and wounded him in the shoulder. As they drew near and saw his splendid dress, they concluded he was a king, or a king's son, and reversed their muskets, as a signal to each other and perhaps to him, that his life would be spared. But the first man who advanced was cut down by Prince's sabre. This exasperated the rest, and they knocked him down. When he came to himself, he found they were dragging him from a pond where they had taken him for the purpose of recovering him. They stripped him, and lead him barefoot into the country 100 miles. He offered his captor as a ransom 100 camels, 100 cattle, as many sheep as could drive, and as much gold as he could carry. But his revenge was too great to accept this offer, and he finally sold him to Mandingo for two thousand dollars, some eight hours of tobacco, and two bottles of rum. He was sent on board a slave ship with 700 unfortunate fellow sufferers—400 men, 200 women and 100 children. The nature of this traffic has been so often before you, that it would be useless at the present moment to describe its horrors. Prince's sufferings were very great, and after a tedious voyage the vessel arrived at Dominica. He was transferred to an American ship; shipped to New Orleans, and from there sent to Natchez, where he was sold to Col. Foster for \$800. His story of course was not credited, and he sank into a common slave.

[Remainder next week.]

For the Boston Recorder.

## QUESTIONS TO BE DISCUSSED BY LYCEUMS.

1. Would it be good policy and practicable to establish a National Lyceum, or an institute for promoting a *National education*?

2. Can a Lyceum be established in every town in the United States, as a branch of the National Institute?

3. Which is most difficult to conduct, the exercises of a Lyceum, or of a military company; and what their comparative expense and utility?

4. Why cannot persons, from 15 to 30 years of age, conduct a course of *mutual exercises*, for their entertainment and instruction, as well as children composing an infant school, from 1-2 to 6 years old?

5. Would it be good policy for County Lyceums to take measures to furnish all the schools within their districts, with a few articles of apparatus for familiar and practical illustrations, in the essential branches of a popular education?

6. Would it be expedient for Lyceums and school committees to employ a mechanic to paint upon the walls of all the school houses in the county, a set of diagrams, to illustrate the important and practical principles of the Geometry of surfaces, and their application to measuring boards, land, cloth, &c. &c. at the expense of two dollars for a house?

7. Can public winter schools be divided to advantage and the younger division placed under the charge of females?

8. Would it be practicable and expedient for County Lyceums to employ or patronize itinerant Lecturers, to give instruction in their several branches?

9. Can each town Lyceum procure a geological and agricultural survey of the town where it is placed, embracing the topography, ponds, streams, and application of water; rocks, minerals, soils, modes and success of agriculture?

10. Would it be good policy for Agricultural Societies to offer premiums to the Lyceums, which should reflect the most complete geological and agricultural surveys?

11. Can Lyceums collect histories of the towns where they are established?

12. Which science is most practical and important in a system of popular education, Geology, or Geography?

13. Is letter writing an essential exercise in a course of common education?

14. Which would be most extensively and permanently useful to a town, a Lyceum or Academy?

15. Would it be expedient for clergymen to meet school teachers in their several towns once a week; also misses and lads at the same or another time, to aid and encourage schools, and intellectual and moral acquirements and taste among the younger members of their societies?

16. Is a Lyceum an article of expense or economy?

17. Would popular education, or a society to promote it, be a proper subject for Thanksgiving discourses; and Thanksgiving evening a proper time for towns to hold meetings, to determine whether they will form Lyceums, or take any measures to promote the interests of schools?

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*good advice on the education of their youth, and the cultiva-*

*tion of their intellectual faculties; contrasting their situation*

## BOSTON RECORDER.

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